

The DIVINE LIFE



THE SIVANANDA DIAMOND JUBILEE VOLUME

31
1st May 1947.

Siva Narayana,

God loves you even when you turn away from Him. How much more shall He love you, if you turn to Him again with faith and devotion! Very great is His love, greater than the greatest Himalayas, deeper than the deepest ocean. The Divine Grace will destroy Satan and his Kingdom.

The laws of God are in your breath, blood, eyes, air, water, earth and plants. Listen to the words of God in the flowing breath, the rhythm of the pulse-beats and heart-throbs. Shut not your ears and eyes.

Sivananda



A view of Sri Swamiji Maharaj leading the Sadhaks in Suryanamaskar during the Sixteenth Divine Life Sadhana April 1947.

MAY 1947.

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MAY, 1947.

CONTENTS

	Page		Page
1. Prayer ...	97	10. Golden Rule ...	112
2. Yoga of Synthesis ...	97	11. Gist of Western Philosophy ...	113
3. The religion the world needs ...	100	12. Divine Life ...	114
4. Peace, plenty and prosperity ...	104	13. Geeta Sivananda ...	115
5. Vivekachudamani ...	106	14. An open message ...	116
6. The movement of Vasanas in Sadhana ...	107	15. The village ...	116
7. The equality of Jivas ...	109	16. Divine Life for children ...	118
8. Sankara Jayanti Message ...	110	17. Self-sacrifice ...	118
9. Secret of unswerving righteousness ...	111	18. College of Yoga and Vedanta ...	119

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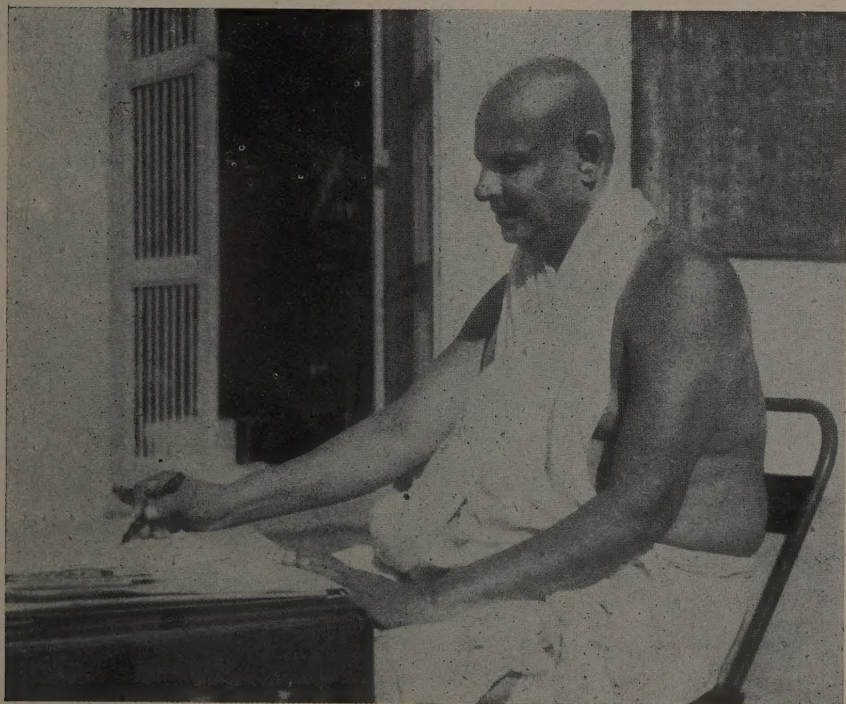
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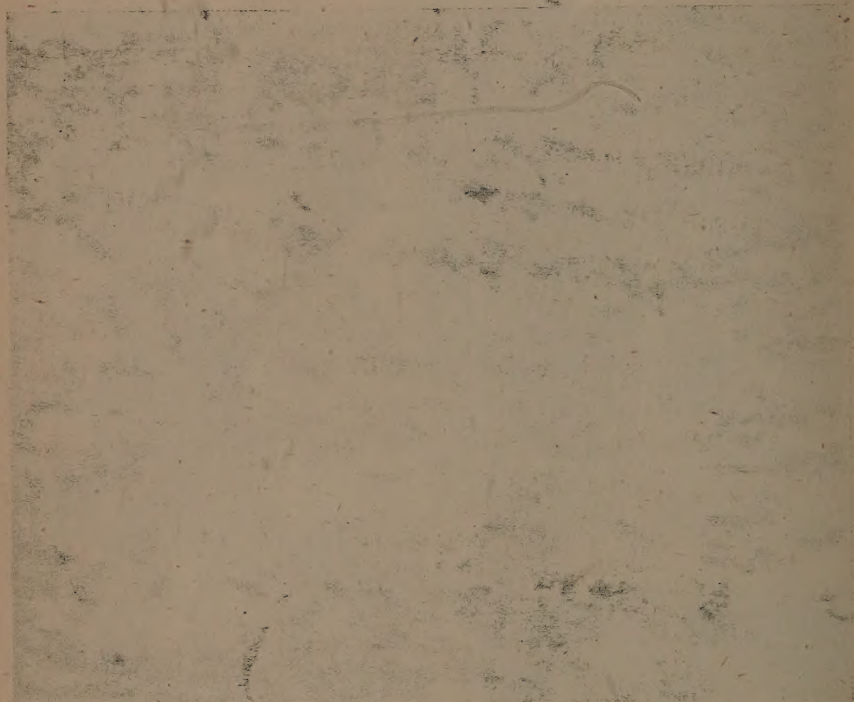
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SRI SWAMI SIVANANDAJI MAHARAJ
(The Writer)

The perennial source of inspiration to Sadhaks for the last over two decades whose Diamond Jubilee (completion of 60 years) the country will celebrate with great eclat on 8. 9. 1947 which coincides with the sacred Janmastami celebrations.



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THE DIVINE LIFE

RIKHIKESH

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MAY 1947

[No. 5

बाल्ये दुःखातिरेकान्मललुलितवपुः स्तन्यपाने पिपासा
नो शक्नोति चेन्द्रियेभ्यो भवगुणजनिता जन्तवो मां तुदन्ति ।
नानारोगादिदुःखाद्भूतनपरवराः शङ्करं न स्मरामि
क्षन्तव्यो मेऽपराधः शिव शिव शिव भोः श्रीमहादेव शम्भो ॥२॥

In childhood, due to excess of grief, being clothed with filth, I had the thirst for sucking mother's breast. I had no strength while being tormented by creatures born of the qualities of Samsara in the form of senses, and due to variegated diseases I helplessly sorrowing, I did not remember Sankara! O Siva! Forgive my sins, O Siva Mahadeva!

(Sivaparadhakshamapanastotra 2)

YOGA OF SYNTHESIS

(A Lecture delivered by Sri Swami Sivananda Saraswathi on the 13th November, 1945, at Sri Viswanath Bagh, Rikhiresh)

The subject of my lecture today is "Yoga of synthesis". Logical chopping, clever hair-splitting arguments, intellectual gymnastics and word jugglery will not help you in attaining Self-Realisation. You must harmoniously develop your head, heart and hand through the practice of the Yoga of Synthesis. Then only you will attain perfection and integral development.

It is easy to repeat "Aham Brahma Asmi". "Sivoham"; but it is very difficult to feel and recognise the oneness of all beings. No madhi is possible till the impurities of the mind are removed by untiring selfless service, Japa, Kirtan and Upasana. The tossing of the mind can be removed by Japa, Upasana. How can you expect to have Brahma Bhavana when the mind is oscillating and jumping?

It is only people like Dattatreya and Yagya-
valkya are really fit for Vedantic Sadhana and repeating "Sivoham". It is only those who

have gone above body consciousness can really say with emphasis and force "The world is illusory. There is no world. This world is like mirage or dream". You are all rotting and dhal only. You live in Annamaya Kosha all the twenty-four hours. If there is no sugar or less sugar in tea, no salt or less salt in dhal you are upset. You cannot take your food. It is simply absurd and meaningless if you repeat "Sivoham" or "Aham Brahma Asmi" or "Soham".

You think you are in the state of Turiya, highest Jnana Bhumika or the stage of wisdom. You imagine you have gone above body-consciousness, but you will hopelessly fail when you are put to the practical test, when burning charcoal is applied to your body. Lord Buddha was tested. Mara appeared before him and enticed him. Appar and other saints were all tested. They came out victorious in the test.

The superstructure of Vedanta can only be built when the foundation has been laid strongly by the practice of Yama-Niyama. When the heart has been purified thoroughly through untiring selfless service and Upasana or worship of Saguna Brahman. The subtle evil Vrittis that are lurking in the mind can be destroyed in toto only through the Grace of the Lord. You cannot eradicate them through individual efforts or Sadhana, even in crores of lives. The Lord chooses that man whom He wishes to take to His feet and makes him perfect and free. This is the emphatic declaration of the Kathopanishad also.

One may deliver a lecture on Advaita philosophy for several hours. One may interpret a verse in hundred and one ways. One may give a discourse on one sloka of Gita for a week and yet these people may not possess an iota of devotion or practical realisation of Vedantic oneness. It is all dry intellectual exercises. Nothing more than that. Vedanta is a living experience. A Vedanti need not advertise that he is an Advaitin. The sweet divine aroma of Vedantic oneness will be ever emanating from him. Everybody will feel this.

A Vedanti feels himself ashamed to bow or prostrate before an idol in the temple. He feels that his Advaita will evaporate if he prostrates. Study the lives of the reputed Tamil saints, Appar, Sundarar, Sambandhar; etc. They had the highest Advaitic realisation. They saw Lord Siva everywhere and yet they visited all temples of Siva, prostrated before the idol and sang hymns, which are on record now. The sixty Nayanar saints practised Sarigai and Kriyai only and attained God-realisation. They swept the floor of the temple, collected flowers, made garlands for the Lord and put on lights in the temple. They were illiterate, but attained the highest realisation. They were practical Yogis and their hearts were saturated with pure devotion. They were an embodiment of Karma Yoga. All practised the Yoga of Synthesis. Idol in the temple was all Chaitanya or consciousness for them. It was not a mere block of stone.

How difficult it is to remove this tea habit, a habit which you have contracted within these few years only. If you do not take it for a day you complain you get head-ache, constipation, etc. You are not able to work. How weak you have become! Then how much more difficult will it be to eradicate the evil Vrittis which are deep rooted in the mind and which have gained great strength through repetition from time immemorial.

It is easy to become a lecturer on Vedanta. If you sit in a library for some years and enrich your vocabulary and phraseology and memorise some passages you can deliver good lectures. But it is not so easy to eradicate an evil quality. A real aspirant only who is doing Sadhana will realise this difficulty.

Just close your eyes now and find out how many really virtuous selfless actions you have done during your life-time, which can be really consecrated as offerings unto the Lord, and which can really please the Lord. There may not be any selfless, praiseworthy action at all. The practice of Karma Yoga does not require much wealth. It demands a willing heart to serve the humanity. If you find a poor man suffering on the road-side, take him on your back and admit him in the Hospital, serve and nurse the poor sick persons with a loving heart. Pray for their speedy recovery. Study Gita in their presence. Acts of this description will purify your heart and make you feel and recognize the oneness of all beings. Then you will smile with the rose, converse with the trees, running brooks and mountains. Even if you do one noble act without any tinge of selfishness as an offering unto the Lord, it will purify your heart, turn your mind at once towards the Lord and qualify you for self for the reception of the Divine Light and divine Grace.

Mere sitting on Padmasan in a closed room with closed eyes without removing the dirt weeds in your heart will not in any way help you to attain Samadhi or Self-realisation. You may be building castles in the air, Manirajya. You may be in the state of Tandra, half-sleepy condition. You may be passing into Tushnimbhoota Avastha or neutral state of mind. Ignorant aspirants mistake all these states for Samadhi or realisation. This is a serious blunder. Even if one can meditate seriously and deeply with one-pointedness for half an hour he will be a dynamic Yogi. He will radiate peace, joy, power and strength to thousands who come in contact with him.

A real Vedanti who is feeling oneness with all, cannot keep even a cup of milk for himself. He will share everything with others. First he will see if any sick man is really in need of milk. He will run to him with panti-breath and give him at once and feel joy in such service. Now-a-days retired people live on the banks of the Ganges, study a few books on Vedanta and think that they have attained the state of Jivanmukti. They spend everything for themselves and send the major portion of their pension to their sons. They have

not developed their hearts. They cannot feel for others. They have not made even an inch of progress in the spiritual path, because they have no Chitvisalata or Udaravritti (expansion of heart). They remain in the same state as they were fifteen years ago. This is indeed a sad state. Let them live on Bhiksha for one year and serve the poor with their whole pension. They will have self-realisation within this year. They should leave the house for two months without money in winter and roam about in unknown places living on alms. They will become humble, compassionate and more generous. They will develop will power and endurance. They will understand and realise the mysterious ways of the Lord during their wanderings. They will have more faith in the Lord. They will experience the pangs of hunger and the stinging of cold. They will understand well now how the poor people really suffer. They will distribute blankets to the poor, and feed the hungry because they will realise now fully their sufferings.

You are wasting your time. You are not practising introspection. You get up in the morning, take tea, put on your suits and hat and go to the office for work. You go to the club, gossip in the evening, play cards, visit cinemas and snore till 8 a. m. Your whole life is wasted like this. You are not doing any Japa and meditation. You do not know which Vritti is troubling you, which Guna is functioning at a particular time. You do not know anything about mind-control. You do not know what is Brahma-Vichara, what is Brahma-Chintan, what is Brahma-Nishta. You have not taken recourse to Sat-sang with Mahatmas, Yogis and Bhagavatas. You have no programme of life. Even after retirement you try to enter State Service as you do not know how to spend the time in spiritual pursuits, as you have no inner life of reflection and enquiry and as you have not led a life of spiritual discipline in your younger days. You have lived in vain to fill up your pockets and allies.

Sankirtan is a great help even for Vedantins. When the mind is tired Sankirtan will fill it with new vigour and energy. Sankirtan will relax the mind, elevate it, and prepare it for another sitting in meditation. When the mind revolts to meditate, Sankirtan will coax it and tame it and bring it back to the Lakshya or the point. Those who are practising meditation only can understand this. They only can know this truth.

Can you meditate for 24 hours? Certainly not. Then how are you going to spend the twenty-four hours. In the name of meditation do not allow yourself to become absolutely Tamasic. When the mind begins to wander, when you find it difficult to focus it, come out of the room at once and do some useful service. Keep up the current of meditation while serving also, or do some mental Japa vigorously. Meditation should make you cheerful, introspective, reflective, strong, peaceful, energetic and dynamic. If you are lacking in these virtues surely there is some error in your meditation. Perhaps you are not fit for continuous Dhyana Yoga. You should combine work with meditation; then only you will evolve quickly.

A bird cannot fly without two wings. Though the bird may have two wings yet it cannot fly without the tail. Tail balances and directs the bird to fly in the right direction and saves it from falling. The tail is Bhakti which balances Karma and Gyana. The two wings represent Karma and Gyana. Karma, Bhakti, and Gyana are necessary to make you perfect; and to develop the head, hand and heart, and help you in reaching the goal.

Have you seen the picture of Lord Siva's family? Mother Parvathi is in the centre. She has Ganesha and Subramania on her sides. Ganesha is the Lord of wisdom. Subramania is the Lord of action. He is the General of the Army of Devas. Mother Parvathi is Bhakti. You should learn a spiritual lesson from this picture. This picture teaches that you can attain perfection only by the practice of Yoga of Synthesis.

Lord Krishna is an adept in the Yoga of Synthesis. He is a charioteer. He is a Statesman. He is a Master musician. He is an expert Ras-Lila dancer. He is a dexterous archer. He says "There is nothing in the three worlds that should be done by me, nor anything unattained that might be attained; yet I mingle in action." Sri Sankara, Lord Jesus, Lord Buddha were all masters of Yoga of Synthesis. Sri Aurobindo, Mahatma Gandhiji, Sadhu Vaswani, etc., are all practising the Supreme Yoga, the Yoga of Synthesis.

May you all tread the Path of Truth! May you all attain perfection and integral development through the practice of Yoga of Synthesis!! May you all develop head, heart and hand and become a perfect Yogi "Yogi Param" or "Yukta tamah" (Gita Chapter VI. 32. 47.)

Om Tat Sat

All World Religions Federation :

THE RELIGION THAT THE WORLD NEEDS

(By Sri K. Kaliana Swami B.A., B.L.)

It is an old adage that "out of evil cometh good" and this can be realised in any bad situation that arises in individual or national life, as, under the wise dispensation of providence, nothing is an unmixed evil in this world. Viewed that way, even the 2nd world war that has just come to a close, may in a sense be reckoned as a blessing in disguise, through the dreadful man-slaughter and devastating carnage that it had involved are something which make one shudder at any moment. As a result of this war science has advanced by leaps and bounds and through its agency nature has been pressed into the service of man in an extraordinary and undreamt-of degree. In addition the sum total of human knowledge had received enormous accessions, culminating, so far, in the Atomic Bomb, the mysterious possibilities of whose destructive and constructive capacities are yet to be unravelled. By the researches made during the war in the field of aerial navigation the size of the world has shrunk to such an extent that the oneness of humanity which, though asserted by divines and philosophers, had all along remained more or less an abstract conception is brought into the realm of demonstrable facts. But more than all, the outlook of men, all the world over, has undergone a thorough revolution and perceptible change is clearly visible therein. It is being increasingly realised that the hankering for wealth, power and aggrandisement, which bring about conflicts and war are the results of certain human perversions, which require to be eradicated before peace and goodwill can be made to reign on earth and humanity is set once again on its normal God-appointed course. Men everywhere have been looking forward helplessly to find a way out of the present state of chaos and bewilderment. The utter futility of a material approach to bring about the desired end has also become equally apparent. There is a vague feeling that this problem of restoring humanity to a desirable normality can only be done by an appeal to man's inherent spiritual nature, which has become submerged under the bridled sway of the evil passions that have captured the human mind and made it oblivious to its true higher nature. Consequent on this, the fundamental unity of the

human race has been forgotten and the brotherhood of man became an empty phrase with the result that high and almost impenetrable walls have been raised by the ingenuity of man, dividing humanity in all conceivable ways. In this divisive process, religion which ought to have bound men together has become the worst culprit by becoming a baneful curse of disintegration. In spite of the great havoc that is caused in the name of religion, there is still in the generality of mankind a lurking feeling that, after all and in spite of all that seemingly divides and separates one man from another, he is bound up in some mysterious and indissoluble way with the rest of mankind and that what conduces to the good or evil of other men directly or indirectly affects him also.

Thus the problem of the present day is to how to recapture this submerged feeling of oneness, how to strengthen it and make it the basis of life, so that the brotherhood of man may become a practical working proposition in the lives of persons of all races and climes inhabiting this earth. Nothing is a more potent solvent of the world's ills than its present distracted condition than the revivification of the dying embers of a world brotherhood in order to make them spread their living glow far and wide, so that mankind can rediscover its identity there and march on as brothers and sisters bound by the golden ties of mutual love and service.

We have, therefore, to make strenuous endeavours to annihilate the divisive forces that have brought about the present abominable condition in human affairs.

In the very idea of the brotherhood of man is involved the conception of the fatherhood of God, for without the latter, the former is an impossibility. All humanity, only children of God, their common parent, become brothers and sisters, as members of one common household. God therefore is the common link between man and man and a religion is no more than what is meant to regulate the relations between man and God. Humanity from the earliest times has devised various means to approach God and the various endeavours made by man in that direct

present the various religions which have sprung up in the history of the human race. The conceptions of God varied from country to country, from age to age and from race to race, according to the intellectual and spiritual development attained by them, though the fundamental notion that God is the supreme power ruling the universe and humanity and that man's salvation lies in pleasing Him, had persisted all through as the guiding force and the compelling reason behind all forms of religion from the lowest to the highest. With the all-round advancement of human knowledge, spiritual ideas have also moved forward and today the highest spiritual aspiration of man has come to mean the marching onward from human imperfection towards divine perfection. The same idea has been tersely expressed by Jesus in his saying "Be ye perfect as your father in heaven is perfect" and it was round this text the whole of his famous Sermon on the Mount had revolved. But this idea is not peculiar to any particular religion as, in the higher forms of all religions, whatever be their names or distinctive marks, this represents the common aspiration of man; whether expressed as such or not. The various religions are supposed to be the various paths towards perfection or, in other words, paths to reach God, the fountain of all perfection. On the pathway to perfection, man requires the help of God's truth in its various manifestations to know it, to assimilate it, to live it and to be guided by it. God's truth, which is infinite, cannot in the nature of things, get itself exhausted through any finite prophet or scripture. These represent only partial expressions of God's truth and coming as they do through human agency, cannot be considered to be infallible, however God-inspired that agency might be. Further the human soul is capable of and must be allowed to progress towards perfection, unhampered and unchecked by any impediment which present themselves in the shape of Gurus, scriptures and mediators. It is man's birth-right, as the child of God, to freely approach God direct, and to commune with Him. Freedom is his Law and Perfection is his Goal. God is ever active helping man in his spiritual path by creating greater and greater opportunities for him to know His truth and through it to know and understand His way, so that man may by that knowledge and life in accordance therewith, approximate more and more to be at one with Him and enjoy the peace and bliss that such knowledge and life bring with them. It is not that God

had exhausted Himself in His revelation and has become silent—not that He spake, but that He speaks even now, to every one of His children leads, guides and corrects them, from moment to moment, in His own inimitable way, for verily He cares for every one and the evolution of every soul to a higher and nobler state is His prime concern, however much man may persist in misunderstanding His ways and treat His fellowmen as out of the pale of God's beneficence and guidance.

Thus the world needs today a religion which can be known and practised by every man as man; a religion which not only does away with all distinctions that divide man from man, but makes the brotherhood of man a positive working proposition in his daily practical life, with mutual love and service as its watch-words and guiding principles; a religion which allows truth to be accepted from whatever quarter it comes as a help in his spiritual path and provides for the eternal progress of his soul towards perfection, unfettered by man-made impediments; a religion which enables humanity to meet at the foot-stool of God and offer Him worship in truth and in spirit. In short the religion that is envisaged above is one which, when practically lived, enables a man to go freely forward on the path to perfection unhampered by man-made distinctions and man-imposed fetters, with the aid of God's truth as revealed in all religions, all scriptures and by all prophets.

Brushing aside all non-essential elements found in the various religions and setting as naught the soul-killing superstitions, irrational and meaningless customs, rituals traditions and ceremonies found therein, we arrive at the core of these religions where they reflect some aspect or aspects of God's Eternal Truth. This is what Aldous Huxley calls the Perennial Philosophy, the Highest Common Factor or the Divine Ground which "found expression, now partial, now complete now in this form, now in that, again and again" from the Vedanta and Hebrew prophesy down to the Persian Sufis and the Christian mystics of the Middle ages, and Renaissance, in almost all the languages of Asia and Europe. This perennial philosophy in its final purity cannot be expressed by any verbal statement however undogmatic that statement may be or however deliberately syncretistic. All religions are only attempts to describe the same essentially indescribable fact and as such can only be partial expressions of that Reality. All the elements of perennial

philosophy and its ethical corollaries, which include all the virtues, constitute a Highest Common Factor, present in all the major religions of the world.

While saying that there is not the slightest chance that any of the traditional religions will obtain universal acceptance, Aldous Huxley hopes that in the acceptance of this perennial philosophy and its ethical corollaries by all mankind, irrespective of their particular religious affiliation that the future hope of humanity lies. Raja Ram Mohan Roy's Universal Religion proclaimed over a century ago is not different from what Aldous Huxley calls Perennial Philosophy and even he, had hoped so Aldous Huxley does now, that the future hope of humanity lies in its following the universal religion.

Even as Aldous Huxley does now, Ram Mohan did not think of the possibility of persons of all religions migrating into any single religion which may be called a Universal Religion but he may be understood to have meant that people of different religions, by eschewing the non-essential elements and irrational customs, superstitions, rituals and ceremonies, which had clustered round each religion, and living up to the universal elements of truth which have found expression through them, may find their oneness as children of the one True God and worship Him in spirit and in truth by all gathering together at His foot-stool in a common place of worship and by making their common divine origin the basis of their brotherhood, expressing itself in love and service to each other.

It is this religion that the world needs today and it is up to all those who claim to be the leaders of the various religions to recognise not only the possibility but also the value of living up to the spiritual and social implications of what Aldous Huxley calls the "Perennial Philosophy" and its ethical corollaries, which are no other than what Raja Ram Mohan Roy had called "Universal Religion".

There is a school of thought which says that this Universal Religion, which includes within itself in a harmonised way all the partial expressions of God's Eternal Truth revealed through the various religions, cannot be a living religion and as such cannot help man in his path towards perfection. In the view of this school of thought, man should live up to what is best in his own religion and also endeavour to assimilate all that is best in the other religions. They do recog-

nise that man requires the help of all that is best in other religions for his spiritual progress—for instance, the detachment, self-control and non-violence of Hinduism, Buddhism and Jainism, the humility, service and love of Christianity, the purity and charity of Zoroastrianism and the equality and Brotherhood of Islam. They recognise that some religions are strong in some particulars but weak in others—some are strong on the ethical side, some on the metaphysical side and some on the devotional side. They say that by the sympathetic study of other religions, we have to assimilate what is best in them and develop those elements in one's own religion which have not been adequately developed. But it is only a counsel of perfection which means a counsel of despair as, in practical life, the religion are felt as presenting incongruous and incompatible spiritual and social elements. It is not explained as to how the polytheistic idolatory and caste distinctions that prevail in Hinduism can be reconciled with the unity of God, spiritual worship and human brotherhood of Islam and lived up to unless one prove false to the one or the other religion. Even in one's own religion, the so-called spiritually advanced people are not able to practically live up to what they intellectually believe to be true and preach to others. This divorce between profession and practice is not confined to the followers of one religion only but to those of practically all religions. Thus we are witnesses to the sorry spectacle of professors of religions becoming dry philosophers and the expounders of the Gita, who repeat, in season and out of season, that the division of castes was meant to be based on one's own qualities and deeds (guna-karma-vibhagena) and that idol worship was meant only for the intellectually undeveloped (pratiima alpa buddhinam) not outgrow the stage of hardened caste-ridden idolatry while persons who pride themselves on the knowledge of Dharma Sastras have figured as accused in criminal cases and perjurers in the witness box. In the same way, stalwart Muslims have become bigoted fanatics breathing the putrid atmosphere of Purdah and polygamy, which the followers of the prince of peace have become experts in mass slaughter, by waging bloody wars against each other.

So the task of assimilating what is best in other religions while developing those elements in one's own religion which are inadequately developed, may be an easy intellectual feat

to a small number of persons but living up to the spiritual and social implications of what they say is impossible even to those and such more so the majority of men who are less intellectually developed. What the world needs today is not the intellectual jugglery going under the name of liberal and universal religion but one which exhorts all to recognise, assimilate and live up to the eternal truths revealed in all religions and their spiritual and social implications, a religion in which the Vedas, the Koran, the Bible and the scriptures of all other religions become the different chapters of the one age-long revelation of the Eternal God and the Vedic Rishis, Buddha, Mahomed, Jesus and all other religions become the equally venerated teachers of one God. To say that such a religion would not be a living religion is to laugh oneself into the absurdity of asserting that God's Eternal Truth is lifeless, which is the worst contradiction in terms that one could conceive of. Such a religion is like a diamond with several facets whose each, facet while reflecting a portion of the central light of the diamond forms part of the harmonised whole.

It must be admitted that the historic religions and even the modern religious movements that came in their wake to reform them, have failed in creating that wider outlook and all-embracing brotherhood, in that the followers of every one of these faiths have fallen far short in their practical lives of the high and elevating ideals which they had professed and preached, bringing about the disgusting chaos and confusion, hatred and greed, division and disintegration that are apparent in all the races and climes in the world of today.

The only hope of the world lies in the springing up of a body of persons—call them supermen, spiritual stalwarts or whatever you like—who would not only accept and intellectually believe but would practically live up in all things big and small, in all phases of human life, and in all their activities, to the highest and best truths that are revealed in all religions and their spiritual and social implications without any reservations.

To begin with and as naturally to be expected, such persons may be few but their lives strictly and properly lived in accordance with what they stand for would release such a great spiritual force as is capable of attracting and transforming the lives of the many. We are able to see how in modern India the life of a single soul is transforming the lives of millions in and out of India. The progress in this direction may be slow but there is ample ground to hope that in due time it would change the face of the world and transform it into something where brotherhood would be a living force and guiding principle in all human concerns, replacing "hatred by love, exploitation by service, domination by co-operation, coercion by consent and imposed submission by voluntary surrender." Such a religion alone would ensure man's progress on his path to perfection and enable mankind to enjoy the peace and happiness which the world is hankering after, making all cut-throat competitions, unwholesome conflicts, brutal hatreds and devastating war, a thing of the past.

It is therefore up to all of us, individually and collectively, to visualise the implications of that religion, to live it and propagate it through our lives, lived in accordance with it.

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PEACE, PLENTY AND PROSPERITY

SECTION 1

Sri Swami Sivananda

1. SUPREME IS SILENCE.

The Supreme is silence. Become silent. Speak not the Unspeakable. Measure not the Immeasurable. Enter silently into the profound silence or the ineffable Calm, through spiritual unfoldment.

Positive overcomes the negative. This is the immutable law of nature. Gird up your loins and exert to the utmost. Eradicate the evil Vrittis by cultivating their opposite Sattvic Vrittis. Practise auto-suggestion.

Serve and love. Give and relinquish. Tolerate and endure. Look upon the universe as your all-full form. Serve the Lord in all and thus dedicate your life for the worship of the Virat. Equip yourself with the four means. Be firmly established in Yama and Niyama. Dive deep and become one with the Silence.

2. THOU ART DIVINE.

Thou art Divine. Live up to it. Feel and realise thy Divine Nature. The fire of knowledge caused by the constant churning of contemplation will totally burn away the fuel of ignorance.

You are the master of your destiny. Nothing can go against you, if you are resolute in your determination and if you have complete faith in the Lord. Be regular in your Sadhana. Draw courage, strength and power from within. Within you all faculties are latent and dormant. Make them patent. Unfold them, and realise.

Trample over the base propensities like the Vedantins of yore. Anger, pride and greed are the arch enemies of the aspirants. Riding upon the steed of discrimination and dispassion trample them down in triumph.

3. REALISE THE DIVINE WITHIN.

Though you are Divine in essence, due to your identification with the physical sheath you partake of your limitations. Spiritual growth makes the inner truth manifest. Then you triumph over the physical and mental sheaths.

The Divinity latent in you, as a seed contains the tree, as butter is in the milk, can be experienced and realised only when it is manifest through spiritual unfoldment.

Then the body, mind and the senses will affect you. You will be unaffected, unattached, non-dual Self. Therefore, your foremost duty is to strive to realise the divine within. You will attain infinite power at supreme peace. Have faith in your glorious destiny and persevere in Sadhana steadily.

May the Almighty Lord reveal Himself with all His grandeur before thee.

4. FORGET NOT THE GOAL.

Develop universal sympathy and cosmic love of the purest nature. Lead a life of oneness and unity. The greatest religion is the religion of heart. Religion of heart is the religion of love. Remember always the Lord saying: "Hatred is never conquered by hatred, but hatred is conquered by love alone." Let this be your motto.

The fruits of systematic daily Sadhana are an inexpressible ecstatic bliss. Compared to this supreme reward, the mundane earthly gain or monetary resources are really nothing. Therefore, stick to your daily prayer, meditation and other Sadhanas. You will realise a rich spiritual harvest later. Your life will be blessed.

Forget not the goal. Every day place a step further towards the goal. Maya will assume various forms. Watch. Pray. Conquer obstacles.

May the Light of lights ever guide you.

5. YOUR MOTTO.

Let your motto be: "Serve, love, Purify and Meditate," in short a happy synthesis of the head, hand and the heart, directed towards the achievement of the one goal—God-realisation. No other system will be capable of quicker evolution than this. Be sure of this.

You must have a burning desire for liberation, and true spirit of renunciation. Ethics and morality are the basis and the very pivot of spiritual life. Nobility, purity, love, forgiveness, mercy, forbearance, patience, spirit of service, self-sacrifice and self-determination, discrimination and disinterestedness are the indispensable qualities to be acquired for spiritual attainments. Cultivate them and make a glorious future of success.

6. THE THREE THINGS.

Three things to love : Desire for liberation, company of the wise and selfless service.

Three things to shun : Miserliness, cruelty and petty-mindedness.

Three things to hate : Lust, anger and pride.

Three things to control : Tongue, temper and tossing of the mind.

Three things to renounce : Evil company, desires and the fruits of actions.

Three things to cultivate : Cosmic love, forgiveness and patience.

Three things to avoid : Back-biting, falsehood crookedness.

Three things to admire : Frankness, honesty and a broad heart.

Three things to adhere : Faith, unity and sacrifice.

Three things to synthesise : The Yoga service, devotion and knowledge.

7. SPIRITUAL DON'TS.

Say to yourself always not to do anything unreasonable. To be reasonable means to be sound in judgment, moderate, sensible, ready to listen to reasons ; and it means also to be judicious, unprejudiced and cool-headed.

Do not complain. People loathe the chronic grumbler. Do not exaggerate anything, nor minimise. Speak the Truth. Truth needs no embellishment. Do not gossip. Gossiping often acts as a boomerang.

Do not procrastinate. Finish to-day's work this very day. Do not vacillate. Shiftiness spells failure. Do not brag. Good works speak for themselves. Do not hurry. It must be steady and sustentative. Do not sorrow. Pay your way as you go, or do not go. Do not pose. Always be sincere. Do not waste ; nor be a miser. Be liberal and practise wise economy. Do not worry. Useful occupation and diverting attention towards noble things destroy depression.

Fear not. Stand still and realise Him.

8. BE LOYAL TO GOD.

Be always cheerful and smile away your sorries and difficulties. Follow the correct principles of living. Live an ideal life. Be moderate. Silence the surging emotions. Do not be carried away by the temptations of the world. Be on the alert. Be wise. Get away from the company of the materialistic persons. Bear high in the service of the Lord, manifest to the poor, sick and the distressed. Unrest and agitation will cease and the bliss of peace fill all thy heart.

You must be unflinchingly loyal to God. Always act with faith and determination. Be firm in your resolves and fiery in your determination. Put your heart, mind, intellect and soul for the service of others. Living in the world dispassionately and doing selfless service is the noblest Sadhana. When you do your all actions for God's sake for the fulfilment of His purpose without the desire for fruit, you will get illumination and perennial peace, bliss and joy of God-realisation.

9. LIVE IN PEACE.

Peace is the very life-breath of man. Even if you are the emperor of the whole world, of what use is your royal post if you do not have peace? You can have permanent peace, if only you turn your mind from the objective universe and live in the Divine within.

Fate is a non-entity. Fate is nothing but inevitable consequences of your own actions done in your previous births. Your actions determine your destiny. Therefore you can easily conquer your so-called fate by right exertion, Purushartha.

Mould your destiny by noble actions. Be kind. Have compassion for the distressed. Live in peace and harmony with your fellow-men. You will attain the bliss of Immortality.

May you attain that state of peacefulness, where having reached none return again.

10. LEAD A SIMPLE LIFE.

Lead a simple life. Live to serve others. Cast off all cares anxieties, for God is there to look after you. He is the very embodiment of mercy. Be grateful to Him. Establish yourself in the kingdom of peace within your heart.

Develop Vairagya. Without Vairagya and restraint of the senses no spiritual Sadhana is possible. The energy will leak out if Vairagya wanes. Are you so very blunt and ignorant that in spite of repeated blows, tribulations and afflictions, you are still so tenaciously attached to this mundane earthly life. Be wise. Wake up now. Realise the perishable nature of the world. Turn your gaze within, and be ever happy.

Keep the reason pure. Free yourself from egoistic notions. Destroy the feeling of I-ness and mineness. Attain liberation. Be free. Enjoy the bliss. Be established in the deep, abiding peace.

May you ever abide in the Lord !

(To be continued)

VIVEKACHUDAMANI

By Sri Narayana

(Continued from April issue)

शब्दजालं महारण्यं चित्तभ्रमणकारणम् ।

अतः प्रयत्नाद्ज्ञातव्यं तत्त्वज्ञैस्तत्त्वमात्मनः ॥

60. The scriptures which are a mere jugglery of words are a wild forest which deludes the mind. Therefore the wise should by great exertion know the Reality underlying all, i. e. the Atman.

Notes :—शब्दजालं=jugglery of words. महारण्यं=wild forest. चित्तभ्रमणकारणम्=causing confusion in the mind. अतः=so. प्रयत्नात्=through effort. ज्ञातव्यं=should be known. तत्त्वज्ञैः=by the knowers of Truth. तत्त्वं=Truth, आत्मनः=of the Self.

Commentary: Why is it Sabdajalam? Why is it Maharanyam?

Sastras are so wide and expansive in character that you can hardly gain mastery over them even in your whole life time. Further they contain seemingly conflicting statements which are hard to understand even for a wise man possessing a very keen and sharp intellect. Even to him it causes delusion. Do not entangle yourself in the meshes of discussions, arguments and doubt. Take out the essence of the whole thing and put into practice that which is essential and indispensable for success in life and attainment of God-realisation.

A wise saying is summed up in the following couplet:

अनन्तशास्त्रंबहुवेदितव्यं स्वरूपश्च कालो बहुवश्च
विघ्नाः ।

यत्सारभूतं तदुपासितव्यं हंसो यथा क्षीरमिवाम्बु-
मिश्रम् ॥

"Endless are the scriptures, there are many things which ought to be known, time is short, obstacles are many; take out the essence and practice it, just as the swan separates the milk alone from a mixture of milk and water.

Be thou like a swan. Find out the essentials and discard the non-essentials. Move steadily in the spiritual path by strictly following the essential part of Sadhana and sincerely apply yourself to it.

अज्ञानसर्पदृष्टस्य ब्रह्मज्ञानौषधं विना ।

किमु वेदैश्च शास्त्रैश्च किमु मन्त्रैः किमौषधैः

61. To one who is bitten by the serpent of ignorance, what remedy is there other than the medicine of Brahma-Jnana? What is the use of (other) medicines, Vedas, Sastras and Mantras for such a one?

Notes :—अज्ञानसर्पदृष्टस्य=to one bitten by the serpent of ignorance. ब्रह्मज्ञानौषधं विना=other than the medicine of Brahma-Jnana. किमु=what. वेदैश्च=by Vedas. शास्त्रैः=by scriptures. च=and. किमु=what. मन्त्रैः=by Mantras. किम्=what. औषधैः=by medicines.

Commentary: The glory of Brahma-Jnana is described here. The only efficacious and potent remedy for removing ignorance is Brahma-Jnana. No medicine will work so effectively as this medicine. Vedas, Sastras- and Mantras even will not help you so much as the Brahma-Jnana would do because it burns up Avidya-ignorance together with the seed. Brahma-Jnana is the fire which burns up the fuel of ignorance.

न गच्छति विना पानं व्याधिरौषधशब्दतः ।

विनाऽपरोक्षानुभवं ब्रह्मशब्देन मुच्यते ॥

62. A disease does not leave by the mere mention of the name medicine; it must be drunk; (so also) without direct realisation one cannot attain liberation by the mere repetition of the word Brahman.

Notes :—न=not. गच्छति=goes. विना=without. पानं=drinking. व्याधिः=disease. औषधशब्दतः=by mention of the name of medicine. विना=without अपरोक्षानुभवं=direct experience. ब्रह्मशब्देन=by the words of Brahman. न=not मुच्यते=is released.

Commentary: Nowhere have you heard of instances where a disease is cured by the mere mention of the name of the medicines. I

order that a disease may be cured, you must take the proper medicines, with precautions according to the advice of the doctor. Even to get freedom from the disease of Samsara (cycle of birth and death) you must have direct realisation through Nirvikalpa Samadhi. Mere repetition of the word 'Brahman', 'Brah-

man' a number of times will not make you Brahman.

This verse lays stress on the futility of mere book knowledge for the attainment of Moksha and points out that direct realisation is the only means.

The Movement of Vasanas in Sadhana

Sri Swami Sivananda

The aspirant is struggling on amidst the rough and tumble of the Vyavaharic world. Troubles and difficulties crop up at every step. Temptations, trials and tests assail him ever and over. He strives and fights manfully against the heavy odds and at last thinks it high time that he segregated and tried to purify his Sadhana away from these upsetting factors. He retires from the bustle of worldly vyavaharic activity and goes into comparative seclusion of some spiritual institution where he spends sometime in selfless service and does Sadhana systematically. But he is horrified to find that after a time instead of feeling a dual and progressive purification, moral, mental and spiritual, he experiences more impurity, evil and undesirable emotions and thoughts. What is this strange phenomenon? Is he slipping backwards? What is this queer age he is passing through? Is he indeed moving towards Light or getting more and more into darkness? These considerations begin to seriously trouble his mind. His natural anxiety and grave concern over his inexplicable state is quite understandable. If he reflects a little and patiently tries to inspect and analyse his condition and the change that is going on within him, he will soon know the actual truth and will at once be reassured. His mind will be at rest.

This is not a degenerating process but actually a purifying process. The course of spiritual development at times appears as the contrary of what it really is. This has a reason for it. Extreme things that are diametrically opposite and contradictory tend to seem identical at times. Very low rates of vibration the ear cannot catch and even so extremely high rates the ear cannot hear. A static object appears motionless. The same object set rotating at a tremendous velocity appears to the eye to be perfectly still. Thus when during a stage of Sadhana the extreme reverse process of purification and the getting rid of 'Mal' takes

place, it seems alarming akin to that of the obverse positive process of acquiring Ashubha-vasana.

It is here that an important note of caution has to be vividly borne in mind. When these inner Vasanas begin to cast out themselves then the Sadhak should with great alertness and vigilance see that they are not afforded any scope to have active physical manifestation. There must be only an abortive rush and dissolution. Like the excess water in the dam that is released out of the barrage by the periodical opening of a few sluice gates these Vasanas must harmlessly flow out. Then the Sadhak is all right and he will soon proceed with his Sadhana as before. Else these outflowing Vasanas will get translated into actions and forge further bonds in the Karmic cording that holds the individual in thralldom here. Instead of becoming a release process it will be the reverse.

There are two processes in this connection that will be of great help and reassurance to the Sadhak if he remembers and makes proper timely use of them with wise Vichar. Namely, it is not always necessary or even desirable that all such 'spending-out' forces should indeed be allowed to flow out abortively or that they should issue forth at all. When they are, imbibed in the Chitta or the sub-conscious mind, these can be directly sublimated and nullified. Just as the heat of the sun shining upon the barrage waters reduces them by direct evaporation, thus too regular meditation by the aspirant directly sublimates a portion of the Vasana-store day by day as the Sadhana proceeds. Then with those forces that actually sally out there is a very profitable alternative the Sadhak can really and should employ, namely sublimating upon the external physical plane and transforming them into some profitable spiritual activity. This latter can be employed either subjectively with beneficial repercussions upon himself or also objectively

to the advantage of others. Subjectively for instance should the subtle lust-vasana endeavour to manifest itself, then the Sadhak, if he is alert, must transform it at once into a dozen Surya-namaskars, or a vigorous round of his favourite Pranayama, a course of Asanas or a full-throated chant of the sublime Purushasukta, Sahasranama, Siva-mahimna etc., Thus sublimation also gets profitably turned into Sadhana, precious life transforming Sadhana.

Should the Vasana of anger commence, this spending-out process then repair to a quiet room and have a good loud hearty laugh and make it effervesce into a pure upsurge of good-cheer and laughter. Or sit still and send out wave after wave of love, blessing and goodwill to the entire universe, from the bottom of your heart. Repeat again and again the sublime verses of Shanti-path of the Upanishads. You will simply be filled with overflowing cosmic love. All anger Vasanas will vanish in toto, leaving in their stead a continuous thrill of motiveless love. This feeling is indeed indescribable. This Sadhana will give you a positive asset of Sattva and Prem. You will find yourself a tangibly different being after even a single genuine attempt at this process of deliberate sublimation.

This subjective method is performable and is to be adopted particularly with regard to such Rajo and Tamo Guna-Vasanas that become activated through external contact and by association, such as for instance, anger, lust etc. Then there are such tendencies as one's suppressed social nature, Rajasic urge to aimless activity, the erotic sentiment to manifest affection—an effulsion that becomes manifest in acute form in very many inebriates as also Sadhaks that have elements of the effeminate in their nature. It will be well if these are sublimated through the objective way.

When a fit of social nature assails you, do not allow yourself to be driven out into the bazar for gossiping or into the nearest reading-room, tea-shop or post-office to dissipate your diligently conserved energy in sundry politics, topical news or table-chat. Go among the poor and the afflicted instead, and see if you can serve them in any way. Go to the road or the high-way among the pilgrims and the wayfarers and seek to relieve them of their loads and lessen their burdens with pleasant and elevating conversation. Thus in the very process of giving enrich yourself too.

When sentimentality assails you from inside, be wary, be still. Do not foolishly rush

amidst your friends and colleagues. Ra go and commune with nature. Address dearily the squirrel and the little lamb. and laugh lovingly with the little birds among the bushes and bright butterfly flitting from flower to flower. Thus safely spend out unwinding threads of Vasanas from the of Chitta. You will be quite safe.

So, when these inner Vasanas break as it were and strike the surface, do not dismayed. Understand what is happening deal with them calmly. Adopt the method outlined above to suit the case and with variations to fit in particular situation and temptations. Overcome them wisely and be a gainer. This experience will enrich you and you will more firmly established in Sadhana.

Now one point has to be noted in connection. There is a similar process that appears like this spontaneous uprising of inner Vasanas but which it isn't. It is something different and hence has to be differently dealt with. This is the out-rush of Vasanas, stimulated by an external agency or impulse. This situation is what is called temptation or temptation. This is dangerous, for here you are faced with two forces both of which you have to combat—the innate potency of the Vasanas and the active mechanism of the external stimulating agency.

Adopt a combination of several methods for this. Follow the already out-lined sublimation methods and augment it with practices, a little bit of aggressive self-restraint, changing of the place where the temptation is taking of a resolute vow etc. You will succeed in overcoming the test.

The individual consciousness is made to pass through varying strata of mental and emotional states, pure, neutral as also impure as the muddy water is made to pass through a tray of sand, charcoal and some germicidal medium, for the task of filtration and purification. For the filtering away of gross and the rough grains of the sands of Vyavaharic experiences suit and suffice admirably. For the subtler impurities like the gaseous impurities in water a medium like black charcoal is required. This is the recrudescence of dispiritingly unspiritual thoughts and tendencies that dismay and upset the Sadhak; in the onward course of their spiritual development. This process takes place almost entirely upon the mental and emotional planes. Their working is very curious and interesting. They take place in both the waking as well as

ream states and in the latter in two slightly differing shades of dream consciousness rather difficult to distinguish.

The various positive and negative and subjective and objective sublimatory methods detailed already are for use when the spending-out process is in the waking state. In dream state the Sadhak has only to depend upon the subconscious mind to guard him and to effect proper self-adjustment inside. More often than not the thought influence of his Guru as also the Grace of the Ista-devata (both are in reality the same thing) bring the Sadhak safe out of the dream state processes. It leaves only a slight vague impression on the mind that retains it the next morning in the form of some mood either depressing or exhilarating as the case may be. And at the time this process in the dream state takes place in a curious way.

He dreams and Vasanas spend themselves out but the consciousness of the Sadhak is not aware of the fact that he has dreamed. Thus he wakes up in the morning with a curious

feeling a different man from the time he retires to bed the previous night, yet unable to explain it or attribute it to anything that he can recollect. This is somewhat like the process you adopt when you have unknowingly drunk impure water and later on to disinfect it you take charcoal tablets orally. The medicated tablets enter the stomach and there carry out their purifying work invisibly and unknowingly. You are unconscious of what is going on inside, as in the case of those Vasanas that expended themselves in your unconscious dreams. Thus proceeds this process of purification and the wise and vigilant Sadhak raises himself upwards and progresses onward even as the clever boatman skillfully takes immediate advantage of each uprising wave and sails ahead making his little boat leap as it were from crest to crest of the waves of this ocean of Adhyatmic life.

Victory is to the vigilant and success surely attends upon the sincere Sadhaks firm in his faith in the Guru's feet !

"THE EQUALITY OF JIVAS (SOULS)"

By Babu Haranath Sahaya, M. A., Shahabad.

A *Jiva*, in the lowest stage, is the first manifest life which is visible in the vegetable form. Consciousness is attributed to plants in the most recent experiments on the plant life. The plant-jiva under the guidance of Nature, marches onwards towards perfection through the germ life, the egg born life and the womb-born life until it reaches the stage of man. In other words the human stage of life is attained through four grades. (1) *Jadbija* the plant (2) the *Swedaja*, the germ. (3) the *Andaja*, the egg-born and (4) the *Varayuja* the sac-born. Man, as a reflecting animal, becomes self-conscious and develops free will which is not to be found at any previous animal stage. The very benefit of free will frequently acts like a clog in man's course and in virtue of his animal passions and propensities he uses his free will not in consonance with Nature but against her. While Nature in her spontaneous course leads him to Mukti (liberation from pains and miseries of the world), he with his counter actions deprives himself of his own happy prospect and falls into bondage in proportion to the interference he makes for the purpose of enjoying the gross pleasures of life. He

undergoes deaths and rebirths due to his ignorance and misdirected energies. Thus his progress towards perfection becomes retarded for a good deal of him. In the long run, however when man, after painful experiences, lets his free will exercise control over his passions and desires and aim at acquisition of right knowledge of the self, his progress is accelerated and he attains salvation. It is to be borne in mind that what we say *Prarabdha Karma* (Pre-ordained action) is nothing but an action accomplished by our own free will in our previous life and the effects of this *Karma* which are now experienced and which are considered to be inevitable) may be modified or neutralised by our same free will if it is presently engaged in curbing passions and in acquiring spiritual wisdom. It is said in the *jnana shastras* (books treating of spiritual wisdom) as follows ;—(i) "So the fire of *Jnana* (spiritual wisdom) burns to ashes all *Karmas* (action)". (ii) "All sins are destroyed by *Tapas* (religious austerities or divine knowledge)". So all *Jivas* eventually attain salvation, the main difference being only in respect of the durations of time they take for the purpose. The man who follows

right conduct of life and endeavour to attain spiritual knowledge, reaches the goal earlier than he whose *free will* works in misguided or contrary direction. Every Jiva being an emanation from Brahma, (God) finally merges into, and rests in, Him from whom the origin, the subsistence and the dissolution of the world proceed. Hence there is no reason for pessimism or despondency for any Jiva who has only to put himself on the right course and to strive for perfection as early as possible.

The world is beginningless and endless. That is to say our immortality sketches backwards into an endless past, as well as forwards into an endless future. We cannot say that we had a first life before which we had no other. This is so, if we look at the whole. However, if we look into one limited cycle of time and space the beginning and the

end of a world system, a single solar system for example, then we can say that the Jiva began in it generally speaking, as equal and will end in it as equal also; but in the meantime, they pass through various virtues and vices, profits and losses, pleasures and pains which *taken in the total*, are the same for every Jiva. Thus too there is no invidiousness. Suppose a father gives a hundred rupees each to ten sons. The ten sons begin borrowing and lending to and from each other. A thousand little accounts are thus created and this pastime goes on for a long period. They then divide up the sum again among themselves and each retains a hundred rupees. The beginning and the end are the same, but, in the interim, no two brothers are alike and equal in prosperity.

The real equality of Jivas may thus be elucidated and accounted for.

SANKARA JAYANTI MESSAGE

Sankara-Jayanti falls this year on the 25th of April. It is a memorable day of devout worship of Sankara for one and all. The glorious world-figure Sankaracharya, the philosopher-genius for all times, the saint and the Yogi, was born on Vaishakha-Shukla-Panchami, *i. e.*, on the fifth day of the bright half of the lunar month of Vaishakha. Here is a short message for the occasion.

Sankara is a person belonging to the whole world, not to a particular land alone. His life was lived to propagate a doctrine which did not restrict itself to a confined space or time. His system of philosophy is meant to spread up to Infinity and last till Eternity. He embraced all beings of the world within the range of his teachings, he excluded none! That is the reason why we say he is a universal figure!

Sankara appeared on earth at the most urgent hour of need for a personality like him—when religious belief was in chaos and disorder, when the religion of the Vedas and the Upanishads was slowly degenerating into the luxury of the Puranas; the sacrificial externalism of the Mimamsakas and the Nihilism of the Buddhists. Sankara cropped up then and there as the most worthy champion of the Upanishadic faith and an able righter of wrongs. He turned the tables round, shook the very hearts of the Mimamsakas, undermined the religion of the atheists, and reformed

the religious beliefs of the people at large. Sankara's attempt to regulate the philosophy and Religion of the ancient Vedas and establish them once again on earth proved so successful that none ever since has been able to overshadow the doctrine propounded by him, and perhaps it will never be in future also.

Sankara's teachings do not constitute a mere metaphysical theory but a sound and perfect practical religion also. Sankara did not forget to give the proper food to the ethical, moral, emotional, intellectual and the spiritual in man. It is a sound and all-round development of humanity as a whole, which is neither Western nor Eastern, but cosmic.

We have to adore and worship Sankara because he is our guide and light in not merely one way. He illumined our brains, broadened our hearts and thus divinised our nature. His most stupendous philosophy stands supreme and unparalleled in world-history. It is complete in itself, it needs no further elaboration or addition. It marches forth boldly indifferent to the conventional needs and likings of man. The patient may not like to drink the disagreeable medicine but he has to take it if he is to be saved. Whether or not Sankara's system of philosophy is suitable to our whims and fancies, necessities and fashions of life, we have to live it, if we wish to save ourselves. His

osophy is not mere intellectualism, but spiritual wisdom, the proper food for the dry soul.

to the man of the world, Sankara's life liable to the charge of being a dry and needless asceticism, destitute of the love and joy of society. But this is the quality needed of a person who is ready to unveil truth of life, who is eagerly waiting to bring humanity to the realm of Eternity. Immortality down from the abyss of a world of flesh and skin. Sankara lit the world with another light, he did not destroy it. He did not ask us to kick the world as an evil ghost, but look at it from a different point of view. Sankara did not paint the world with his philosophy, but interpreted it in a different way. Men have no vision; so Sankara corrected their eyes. Sankara did not paint the world with

white, but remedied the jaundiced sight of man. He was thus a spiritual doctor, a healer of the universe in the absolute sense.

"Brahman, the Satchidananda, alone exists everywhere. The world is a misunderstood truth, and so an unreality. The individuals are one with the Absolute eternally." This is the kernel of the philosophy of Sankara. His religion and ethics are of a transcendental character, directly helpful for living his philosophy. If a genius is to be worshipped by one and all as their sole light and guide for all times, such a worship should first be done to Sankara, for it was he who lifted up the falling religion of the Vedas and the Upanishads. Let us remember him and adore him. Let us love him as our own.

May the blessings of Sanaka, Sanandana, Sanatkumara, Dattatreya and Sankara be upon you all!

SECRET OF UNSWERVING RIGHTEOUSNESS

(STORY OF DARA)

By Prism

She constantly imparts valuable lessons to every man. She instructs you every moment of your existence here on earth. You are so heedless that you forget the lesson at once. But without her, Mother Prakriti again and again gives fresh lessons in the form of life's experiences. She is a tireless teacher and if only you carefully retain the memory of the early experiences then you will never commit a mistake or stray away from the correct path. You treasure these lessons and cherish the memory of the past experiences then you will become wise and remain safe in your wisdom in your greatness.

Dara was a humble shepherd in the land of Persia. He was of low birth and extremely poor, but withal endowed with deep wisdom and possessed a shrewd insight and great understanding into the nature of men and things. The Shah of Persia coming to know of Dara's wisdom and insight took him into his services where Dara soon rose to the highest position of the Shah's Chief Councillor and trusted Prime Minister. This made the nobles very jealous of Dara and they eagerly awaited a proper opportunity of bringing disgrace upon Dara and pulling him down from the high status he occupied.

The Shah had unlimited confidence in Dara and once he sent Dara as Governor-designate of one of the most important provinces of his great kingdom. In his absence the hostile and jealous nobles reported many unfavourable things about Dara to the Shah. They accused Dara of corruption and told the Shah that Dara had amassed great riches by misappropriating Royal revenues and always took this ill-gotten treasure with him closely secured in a chest. Wherever he went this chest followed him on camel's back and he opened it only at night within the privacy of his own tent. He never once parted with the chest, nor ever opened it in public. This was the grave charge.

The noble Shah trusted Dara implicitly. The nobles insisted upon Dara being examined and exposed. At last the Shah one day paid a sudden surprise visit to Dara and entering Dara's tent at night said, "O Dara, my faithful friend, pray, show to me the contents of that chest. I have a great curiosity to see inside". Though he was reluctant, yet Dara obeyed the royal command and before all slowly unlocked the chest, raised the lid and opened it fully. And lo! to the astonished gaze of the onlookers was revealed on old shepherd's cloak, of plain, simple cloth, brown

with dust and tattered with age. Except this there was naught else inside the chest, no gem, nor gold, nor silver or brass, not even a single copper. The mystified Shah directed inquiring eyes at the silent Dara and the latter spoke and said, Royal Shah, thou knowest now what I guarded closely all these years. This shepherd's garment I wore in those days before you found and favoured me with thy royal kindness. But position, prestige and power are dangerous things for the unwary man. They raise one high and pull him down to the dust as well. Prosperity and plenty, authority and respect turn man's head and take him away from the straight path. He is safe who constantly remembers what he was before his fortune smiled upon him and God graced him. This alone reminds him what he really is and keeps him humble, true and righteous. Therefore, I have retained this old cloak of mine to remind me of my former life. I look at it every night lest I forget it in the intoxication of my present position and glory. This makes me ever humble, true, and simple. O Royal Master, though outwardly Dara is thy chief

councillor and a great Governor by thy favour, even to this day in reality he is the simple shepherd, humble, poor and incorruptible. And his one constant prayer to the Lord, his Divine Master is that he may continue to be so".

O aspirants and seekers, take this lesson from the sagely Dara. Never forget what you really are in your heart of heart. Let not external changes and vicissitudes, fickle fortune turn your head and make you plunge into delusion and unrighteousness. Cherish the lessons of life carefully even as Dara treasured his humble cloak. Remember your follies and profit yourself by it. Recall life's lessons every day and thus remain unaffected by external passing phenomena. Even as Dara constantly remembered his shepherd origin, ever bear in mind your own true Atmic origin. Do not be overcome by the influence of impermanent secular Abhimana.

May the Lord bless you with an ever-augmented Vichar and the constant awareness of your true native Atmic glory !

THE GOLDEN RULE

Hinduism

This is the essence of duty. Do not do to others what if done to you in return you will dislike. Treat others as you treat yourself.

Buddhism

Do not do to others that what may give pain to your own self. Give that happiness for others which you want for your own self.

Christianity

Whatever you want that others should do to you, do that yourself to others. For this is the rule.

Islam

None becomes a true believer until he loves his brother even as he loves himself.

Zoroastrianism

That nature is really good when it will not do to others what is not good for itself.

Taoism

Consider that your neighbour's gain is your own gain; and that your neighbour's loss is your own loss.

Confucianism

Do not do to others what you do not wish that others should do to you.

Sikhism

Consider others as you consider yourself.

Hebraism

Do not do to your fellowmen what is painful to yourself. Thus is the whole of the Torah and the remainder is only a commentary on it.

Jainism

We should consider in happiness and misery in joy and grief, all beings as our own selves and therefore one should not do to others what would be undesirable for one's own self.

Bahai Cause

Do not consider what would benefit your own self; consider that which would benefit the whole world. Choose that virtue for others which you would choose for yourself.

GIST OF WESTERN PHILOSOPHY

By Prof. Nand Kishore M.A., LL.B.

(Continued from April issue)

Rene Descartes (1596—1650 A. D.), the famous French philosopher and mathematician, wrote a discourse on methods. He studied mathematics. He made no advance. His teachers declared that his case was hopeless. He could never understand mathematics. He retired. In solitude the idea flashed that there was something wrong with the method of teaching mathematics. He began afresh himself becoming his own teacher. He mastered every step thoroughly before he proceeded to the next. He tabulated and classified his mistakes; adopted a suitable method to eradicate them. In a short period of time he became a master of mathematics and an original thinker in the field. He gave cartesian geometry to the world. Descartes, essentially, is the philosopher of the method.

He began by classifying the sciences. All philosophy is like a tree. Metaphysics is its root. Physics is the trunk. All other sciences are the branches of philosophy. Principally they are three; medicine, mechanics and ethics. He tried to lay down a method and criterion of knowledge. Traditional philosophy is full of opinions and traditions. These are very uncertain. They must not be accepted. "The great book of the world" must be studied independent of opinions. Mathematics yields certain knowledge. The method of mathematics, therefore, ought to be adopted in philosophy. Mathematics begins with certain axioms and postulates. What axioms can philosophy adopt? The senses are not reliable. In dream they beguile completely. Who knows if the waking state be also a falsity. Then the world of experience is an illusion. What is certain then? Only this that "nothing in the world is certain." But who says this? "I." I doubt everything. The validity of doubting proceeds from me. Therefore I am. This is certain. "Cogito, ergo sum." I think, therefore, I am. This is the first axiom of philosophy. Incidentally it also furnishes us with a criterion of Truth. The Truth embodied in the proposition "cogito, ergo sum" is absolutely certain; it is clearly and distinctly perceived. "Hence.....all things which are clearly and distinctly perceived are true." Another self-evident proposition: "nothing can come from nothing, whatever

exists must have a cause for existing. "Now I am finite, imperfect. The idea of God is the idea of an infinite, perfect being. I cannot be the cause of the idea of God. Hence the idea of God must have been planted in me by God Himself. Therefore God must exist. thus Descartes builds up his philosophy on these self-evident truths: "I exist; whatever is clearly and distinctly perceived is true; Nothing can be without a cause." The cause must contain as much reality and perfection as the effect; God exists; God is perfect, God cannot deceive us." It follows that the world, as God's creation, is real. Otherwise God would be the author of deception. Error of judgment is simple due to the fact that I allow my will to pronounce its verdict before I have seen a thing with sufficient clearness and distinctness. In other words error is due to faulty observation. The real external world is made up of bodies. Bodies are independent of my thinking. Bodies are made up of 'substance.' In the absolute sense God is the only substance. Hence mind and body both depend on God. "All variation of matter, or diversity of form depends on motion." God is the first cause of motion. Mind is opposed to body. God has put mind and body together. They unite in the pineal gland of the body. His ethics is stoicism. Good and evil depend mainly on the inner emotions. "So long as the soul has something within to satisfy it, all the troubles which come from without have no power to hurt it." For this type of inner satisfaction one must follow virtue exactly. Here Descartes in his own way, declares that the value of virtue is intrinsic. "If we cannot derive true knowledge from sense-experience, if genuine knowledge is the result of reasoning from certain basal notions and principles, these must be inherent in the mind itself, innate, or a priori." The idea of God is an innate idea, for example. God created me and put the idea in me as the brand of His workmanship. There is no wonder in it. Reflecting on the idea of God, we find that he is eternal, omniscient, omnipresent, omnipotent, the source of all goodness and truth. God has created man in His own image. The successors of Descartes busied themselves with the contradictions

involved in his thought. To escape commitment at the hands of the Cartesian implication of the interaction of body and mind, Arnold Geulinx and his like, sought refuge in occasionalism or parallelism: Mind thinks and somehow, parallel to it, body acts, even as my shadow follows me.

Melbranche (1638—1715 A. D.) takes recourse to *idealism*. You cannot say that the external world of objects is real or not. All that you have is the idea of the external world. The idea is the real immediate object to the mind; matter is perceived through the media of the senses. Hence we see all things in a thinking God. God is spirit.

Pascal (1623—1662 A. D.) the celebrated mathematician, escaped into mysticism. We cannot demonstrate the existence of God

nor the immortality of the soul; "PHILOSOPHICAL PROOFS MAY PERHAPS LEAD US TO A GOD OF TRUTH, BUT NEVER TO A GOD OF LOVE." Reason will in skepticism. "In religious feeling," all "we directly experience God and find peace—the heart has its reasons which Reason does not know." Glory to Pascal. He discerned truth practically. *Benedict Spinoza* (1632—1677 A. D.) read Descartes renounced Judaism. He was born in Holland. He was the son of a Portuguese-Jewish merchant. He gained his livelihood grinding lenses. Profound love of truth, selfishness and simplicity characterised his life as a philosopher. For centuries Spinoza was denounced as an atheist. He was a pantheist.

(To be Continued)

DIVINE LIFE

By Sri Swami Sivananda

318. How can you think that you are the worst sinner in losing your life's partner? Do not take the separation to heart. Turn your mind to God and do Japa, meditation, Swadhyaya and Satsangh. Lead the life of a Vanaprastha from this second, devoting every second of your existence to the service of humanity, the manifestation of God Himself. Lead the Divine Life and try for higher attainments.

319. A king or a rich man does not attain to any good as he becomes arrogant on account of royal fortune and power. He is deluded by the Maya of the Lord and thinks that his fortune is permanent. He does not think of death or the Lord on account of his pride of fortune. He loses his vision, understanding and intelligence.

320. Just as children take a mirage for a sheet of water, so also the thoughtless take Maya or the world or body for reality.

321. Time which is endowed with immeasurable force and inviolable strength 'which is the form of the Lord' pulls down the arrogant rich man from his prosperity and throws him into the abyss of darkness, poverty and adversities. Then he is cured of his pride and begins to think of God.

322. This decaying body is the nursery of diseases. Power, wealth and sovereignty are like mirage. Therefore do not run after the shadowy toys. Worship the Lord and attain the Supreme, inexhaustible wealth of devotion and wisdom.

323. Haihaya, Vena, Ravana, Nahusha, Naraka, many gods and kings fell down from their position on account of their pride in wealth and power. Understand that everything produced like the body and its belongings, has an end. Therefore stick to lotus feet of the Lord which confer eternal life and immortality.

324. Be indifferent to the body and like. Find delight in your own Atman, or Innermost Self. Be firm in self-discipline. Thoroughly set your mind on the Lord. You will attain self-realisation or Moksha.

325. For three births, Sishupala had constantly followed Vishnu in enmity. By constant though hostile meditation, he attained the state of that he meditated upon through Vaira Bhakti.

326. The thought of difference as "I and mine" and "thou and thine" does not find place in perfect devotees, Yogis and Saints. This crooked notion of difference is found only in the worldly-minded persons only.

327. The Lord is indeed all the Gods, all space, wealth and other things. He is the Universe. He is the Lord of the sacrifice, Agni, oblations, Mantras, the object of contemplation and all Yoga practices. He is but without a second. The whole universe is united with Him.

328. He does not look to another for help. He is absolutely perfect and wants nothing.

Through His Grace, a person attempts various kinds of acts in the world and everybody tries or Dharma and other high purposes.

329. Some ignorant people begin to think when they meditate on a picture "How can this picture give you Darshan?" It is not the picture that can give you Darshan, but it is the form of the Lord. The Lord takes the form which he is worshipped by his devotee and appears before his sincere devotees. If you develop Bhakti to a great extent, He will give you His Darshan. There is no doubt about it.

330. Separation through death is not uncommon in this world. We are born as mother, son, brother etc., through our own Prarabdha and while that Prarabdha is exhausted each one of us have to separate from the rest. The Atman is immortal and only the physical body has to die. One day or other such separation has to befall on one and all and the wise do not grieve over death. They face separation calmly fixing their minds on God through Japa and meditation. Be thou also one like them and take things calmly. Sorrow is false. Pain is temporary. Truth alone is eternal.

GEETA SIVANANDA

By Sri Samananda

CANTO II

THE SOUTH.

On this swinging silent globe,
Lit by the Sun in Heaven,
Where daylight and night alternate,
Stretches the land mass of Asia

—The Cradle of Mankind!

Washed by mighty oceans
And fed by flooded rivers
Studded with haughty mountains,
Spreading vast greeny jungles,

Teeming with Fauna and Flora,
Heaves Mother Asia!

Down down the peninsular South
She dips a limb into the ocean.

Verdant with palms and corns
The southern tip of Ind.

Where the ancient Lord of Tamils,
Agastya worked and prayed

And on a sacred wager

Drank the seven seas!

Where Kambar and Kalamegha
Tiruvalluvar and Avvai

Sekkilar and Narkeerar

Breathed Poesy into the air!

Where Appar and Sundaradeva

Manikkavasagar and Alvars

Sankara and Tyagarajar

Arunagirinathar and Ramana

Lit lamps of Divine Life!

Where the Pandyas and proud Cholas

And Cheras of righteous fame

Guided by light of heaven

Ruled the sacred land,

Where Murugan, the Lord of Nature

Is seated in beauteous groves

Of Alagarkoil and Tanikai

Swami Malai and Palani

Towering Tirupparankundram

And where the ocean kisses

With a myriad sprayful lips

He stands in sublime glory

On the shorehead of Tiruchendur!

There Kaveri, Daxinaganga,

Feeds the holy soil

And washed by the sweetsome waters

Of lovely Tambraparani

A smiling hamlet stands

Hailed, comely "PATTAMADAI"!

AN OPEN MESSAGE TO ALL COMMUNITIES

By Sri Swami Sivananda Saraswati

(Founder-President, The Divine Life Society) Rikhikesh, Himalayas

Beloved Children of Divinity !

Wake up from this dream of delusion that has descended upon you all ! Shake off this perversion that holds you in its powerful grip. You are all common heirs to a great heritage of the sublimest civilisation, evolved upon this land of Synthesis and Tolerance. Be worthy of this hoary inheritance ; be real Men, add glory to your ancients, the men-of-God who taught that Ram and Rahim are but One.

Glory lies not in violence and gore ; glory lies in Goodness and Godliness. "Do Good, for God loveth those who do good" : thus teacheth Islam. "Paropakaraya punyaya papaya parapeedanam" (To help and benefit others bestows merit and tormenting others is sin) ; sayeth the Voice of the Vedic law-giver. Act not in folly and bring not disgrace upon this fair land where Mosque and Mandir, Moulvis and Acharyas, eminent Pirs and devout Mahatmas have lived and flourished down the centuries in peace and goodwill.

Sons and daughters of the Koran and Granthsahib, children of the Avesta and Vedas, blessed votaries of Buddha and the Bible, be you all as ONE ! Be not led away by the Asuric forces of malice and hate. Allah, the Supreme is the Abode of Peace. He is the Author of Peace. Atman is declared as Shantah, the Ever-Peaceful. Spread this

PEACE upon the land. Oppose with courage and boldness any one that dares to attempt to rob you all of this Peace. Boldness is the keynote of the Vedanta of the Gita. Do not shame Vedanta with timidity. Islam preaches Brotherhood. Fail not to manifest this. Do not kill Islam by misguided violence.

Pray to God ceaselessly. Those that already pray, intensify it. Others start to pray once. Neither Punjab nor all India can afford to forget God any more. Wake up all ! wake up children of Divinity, give up materialism, give up hatred, give up violence. Care not for petty earthly domain. Be loving, be good and aim at attaining the imperishable dominion of everlasting bliss.

May the blessings of Nanak and Muhammad, Buddha and Sankara, Christ and Zoroaster, Ramakrishna and Sainath knit you all into one great Brotherhood ! May God inspire you to demonstrate to the world that your Motherland can live up to Her wonderful genius embodying a glorious Unity amidst apparent diversities !

SIVANANDA.

Divine Life Society,
ANANDA KUTIR,
RIKHIKESH.
Chait 1 Bikrami 2003.

THE VILLAGE

Kaviratna, Sri T. N. V. Rajan

Green are the lovely paddy fields,
And green is the fencing, that shields,
With creepers of melon and gourd,
That oft the green-winged insect lured.

Green are the fencing plants and shrubs
That spread their arms to save from rubs.
The tender sprouts that on the field.
Wait gold'n fruits to gather and yield.

Green are the bunds with fresh grown grass
That though trodden down, ne'er feel cross,
For in earth they sink to sprout again
And grow with richer coats of green.

Green are the creepers that do crawl ;
Languishing, on the bunds they sprawl,
Drunk with the odour of their blooms,
Rich in the beauty of their plumes.

Green the ferns that in clusters grow,
Wistful they hang their heads, I trow,
On nooks and corners of the field,
To the scythe their life they must yield.

Green are the channels mess-spangled,
Slow-moving, 'mong weeds entangled,
Green are the weeds and green are the reed
And green the snake their shelter needs.

Red-tinted are the tender leaves
Of the shrubs where the spider weaves
His silken nest and home and snare
For those to enter who would dare.

Green are the topes of palm, and groves
Of Mango, where the urchin roves,
Impatient of Nature's slow ways
Of hush'ring in the merry days.

Opportunity-hued Tamraparani
In many a hard-fought tourney
With hard rock and with southern sun
Her colour and glow she had won.

Flushed with resounding victories,
Roaring a paean of her glories,
She rushes, sweeps and swirls along,
Pauses to sing a mystic song.

And eyes the lovely verdant vale,
Rapt list'ning to her wondrous tale
Of triumphs through a rocky bed,
And of the sea that she will wed ;

And eyeing steps tribute to pay,
And throws a rececheting spray
That wreathes the groves and topes and fields
In a glowing garland of wealds,

And lies at Pattamada's feet
Like a votive offering meet.
She throws a rececheting spray
That shapes the verdant vale so gay

To a glinting girdle of gold,
A maiden's waist fit to enfold,
Fit to embrace Pattamadai
That in Ettiapuram doth lie.

On Ettiapuram's vales green
The final flashing glimpse was seen
Of heroism that did fall
Fighting at dying Freedom's call.

There stirring ballads are sung now
Of the flash of steel, shaft and how,
Of the bold Marawa and Nail
That firm-streammed, like a rock-built dyke,

The flood of diaster, till broke,
Their resistance beneath the stroke

Of crushing overwhelming might.
Their glory's their heroic fight.

There scholars and poets abound,
And there in that place are yet found
Remnants of a heroic race
That, unflinching, perils did face.

The good village Pattamadai
With Ettiapuram doth vie
In music, poetry and art,
Nor is its role a humble part.

Youths and maids in Pattamadai
All catch Kanadiankal's sigh,
And sing like bulbuls in the spring
Till in rapture our hearts take wing.

It is a pleasing sight to see
Holy pundits with simple glee
Bathe in cool Kanadiankal
Ere the chill morning dew doth fall,

And waft their hearts and chants to God,
As in *vedic* hymns they belaud
His ineffable glories great
And at his feet their refuge take.

It is a pleasing sight to see
Pundits in groups of two and three
Towards the village temple move,
And their earthly sins there remove.

It is a pleasing sight to see
Goodwives, and dreaming maidens free,
Homeward go from Kanadiankal
With wet robes tucked, so they mayn't fall.

On holy days and festive days
Girls and maidens with charming ways,
Robed in silk, purple, blue or green,
And with slinting cellyriumed een,

At dusk move towards the temple-
Their cheeks with laughter do dimple.
In their eyes are elysian dreams,
In their hearts longing, muffled, screams.

Off in noon-tide's sweltering heat
Beneath a banyan tree find seat
Musicians young and Pundits old,
Their songs and talks are manifold.

DIVINE LIFE FOR CHILDREN

By Sri Swami Sivananda

1. God is all

God created you, your mother, father, brother, sister, friends and relatives. He created the sun, moon and the stars. He created the animals and the birds. He created the mountains, rivers and the trees. He created this whole world.

He is everywhere. He is in everything. He knows everything. Realise Him and be free.

God dwells in your heart. Your body is the moving temple of God. Keep the body pure, strong and healthy.

Pray to Him daily.

2. God is real.

Look at the rose! How beautiful it is; What a fine fragrance it has! You love it. You pluck it and smell it. Can you produce a rose? You can make a paper flower. It looks beautiful; but it has no sweet smell.

The rose soon fades and loses its beauty and fragrance. You throw it away. It is perishable. It is unreal. Its beauty lasts for a few minutes.

Who has created the beautiful flower? The Creator is God. He is beauty of beauties. He has everlasting beauty. Attain Him.

God alone is real.

3. Worship God.

Keep a picture of God in your room. Worship Him with flowers daily. Garland Him.

Light a lamp before Him. Offer sweat to Him. Burn camphor also. Prostrate many times before Him. Do Arathi. This is called Puja. Sing His glory every morning and evening. This is Kirtan. Repeat His name in many ways. This is Japa.

4. Morning Prayer.

O Lord of this world! Prostrations unto thee! Thou art my holy Guru, real Father, real Mother, real Friend, and real Guardian. Protect me. I am thine. All is thine. Thy will be done.

O Adorable God! I bow to thee. Give me pure intellect. Make me pure. Make me wise. Give me health, strength and long life.

O Almighty Lord! Remove all my evil qualities. Make me virtuous. Make me a patriot. Let me love my mother country.

5. Prayer at bed time.

O Sweet God! Forgive my wrong actions. Thank you for all your gifts. You are very kind to me. Let me remember you always. Let me improve day by day.

Make me dutiful. Make me good and brilliant. Adorations unto thee.

Give me good memory. Let me love and let me serve all. Let me see you in all. Make me prosperous. Protect me, my father, mother, grand-father, grand-mother, brothers and sisters. Glory unto thee.

(to be continued).

Self-sacrifice, the Great Yajna

The following is a message by Sri Swami Sivananda sent to the friends and relatives assembled to commemorate the loss of Manohari Lal, a patriotic youth of Montgomery during the recent Hindu-Muslim riots. Manohari Lal was born on 28-9-1921 in a very respectable family known as Seth Ganpat Ram family at Rewari, the traditional treasurers of Multan division. His father is Shiv Narain who is now, since 2 years leading a life of renunciation in Sivanandasram, Rikhiresh. The boy matriculated with distinction in Sanskrit in the Punjab University in 1937 and got an award of a medal. He joined the "Rashtriya Swayam Sevak Sangh" in 1938. He was a disciplined devotee of Lord Siva and Hari both permeated with a spirit of service to his countrymen. During the firing by the military in Multan on 5-3-47, he received three shots on his breast and fell a victim.

He leaves behind his widow, grand-father Seth Jhammanlal, uncle L. Lakshminarain, Head Cashier Imperial Bank of India Montgomery, and L. Kishan Narain, Bankers and Commission Agents, Shiv Narain,

Kishan Narain & Co, Montgomery two younger brothers Kisoral and Suraj Parkash and a large number of relatives and friends to mourn his loss.

Blessed Immortal Selves,

The lofty scriptures of Bharathawarsha and the great sages of yore have made this sublime declaration "Paropakaaartham idam sareeram." This shows how, doing good and helping others has always been a great ideal of this ancient land. And today the rare and unique spirit of service is permeating the country and "kaya—vaacha—manasa" (by body, speech and mind), the youth of India vying for serving their Blessed Mother Bharata-Devi. The late Sri Manoharilal has dedicated himself nobly to this worthy cause.

It called for a supreme sacrifice and Manoharilal has bravely and boldly answered the call. By the courageous and dignified way of his passing, Manoharilal has shown forcefully the truth that the body is not the real man. Man is Atman that has no fear from anything in the universe, for Atman is no beginning and knows no end. Remember, it is that which no sword can pierce, nor fire burn, nor water can wet nor wind can dry. Manoharilal has not ceased to be. No, he is with us now as truly and as surely as he was a little while before. Even more vividly he is with us, for he was outside before now he is enshrined in our permanent memory.

Service means *sacrifice*. When the time comes, when the body, mind and wealth, *tan-man-dhan* have got to be cheerfully offered up. This immortal example of the sage Dhadechi is known to all. He offered up his body for a good cause. An act of such dedication is one to be admired and not to be grieved for.

Blessed selves! Manoharilal has done exactly what every son of Bharata-bhumi

should readily so, if his turn comes. He has merely cast away a perishable physical covering, that had to be done sooner or latter. Instead he has now covered himself with a true and lasting covering *viz*: glory. Understand the true indication of this last act. Rejoice bravely and he too will rejoice with you.

His great love for the Lord, his great spirit of Karma-yoga and Desa-seva and his great devotion to the Rashtriya Swayam Sevak Sangh are all divine qualities that give joy to the heart. Manoharilal has lived well and gone back in answer to the Lord's call, in a truly worthy manner. Therefore grieve not in the least. For surely the Lord has received him unto Himself.

May the Lord bestow on him Sad-gati and may He give you the strength of true knowledge to be serene! He giveth and He taketh away. The Atman never ceases to be. May you all understand this and be established in peace and Bliss! Om Santi.

Om Tat Sat.

COLLEGE OF YOGA AND VEDANTA, RIKHIKESH

The Need :—The world is now in the grip of evil forces. Blinded by greed and power, nations have destroyed each other. They still retain hatred in their hearts and are but awaiting the time for the further display of brute force. The thinker asks in despair, "Will there be lasting peace? Will civilisation survive?" The answer is Yes, if the Wise and Good, all over the world, will join hands".

No good was ever done in the past without the exercise of spiritual power. The development of that power is an art which *must and can be learnt*. Brute force can be overcome by spiritual force. Now is the time to acquire that power. That is why the college of YOGA AND VEDANTA is going to be started at Rikhikesh. Advanced souls, content in normal lives to enjoy inner happiness in solitary meditation, are now bestirred into activity in the outer world because they cannot bear the sight of the suffering and the distress existing all around us. They are ready to impart their spiritual power to those who desire to have it for the good cause of steaming the tide of advancing evil.

Aims and Objects :—The college of Yoga and Vedanta will be established at Rikhikesh on

the banks of the Holy Ganga with the sole object of *making mankind spiritually vibrant*. That will be a centre for the generation of spiritual energy, whose vibrations are to reach kindred souls all over the globe. Eligible trainees will be admitted, from the four corners of the earth, to receive this spiritual force. They will be initiated in all the processes of self-realisation by a synthetic combination of the teaching and practices of all schools of Yoga and Vedanta. After trainings they will become the most potent instruments for good wherever they go. They will carry with them and re-vitalise society. All those who come in contact with them will become immune against the pernicious propaganda of the destroyers of true human happiness. It is the aim of the college to make its trainees competent to establish similar spiritual centres in different parts of the world so that the teaching received from the parent institution may permeate everywhere. These centres will purify the world, purge it of its present evils and make it the abode of true bliss.

Details of the organisation and working of the College :—The working of the college will be in three Departments or branches.

(A) Sastra-Jnana branch (theoretical studies).

(B) Sadhana branch (Practice).

(C) Abhyasa-Yoga Branch (Research and intensive meditation).

Generation of Spiritual Vibrations : Besides work in the above-mentioned branches, there will be *combined work* done every day by all the residents in the college, (except the members of the Abhyasa-Yoga branch) according to long-established and well-founded methods, for the creation of spiritual vibrations.

At fixed hours of the day, there will be conducted (1) a common prayer, (2) Nama-sankirtan and (3) silent meditation, all for invoking the aid of Higher Powers for the enlightenment and purification of humanity. It is well-known to men of self-realisation that these practices are most effective in the generation of spiritual electricity.

THE STAFF.

1. Principal (The Spiritual and Executive Head).

A. Sastra-Jnana Branch :

2. Professor of Vedanta and Sankhya.
3. Professor of Raja Yoga.
4. Professor of Hatha Yoga.
5. Professor of Karma Yoga.
6. Professor of Bhakti Yoga.
7. Professor of comparative religious history.
8. Professor of comparative religions.
9. Professor of Buddhism.
10. Professor of Mysticism (Spiritual experiences).

In the Sastra-jnana branch, instruction will be given by professors in the following subjects :—

1. Vedanta.
2. Sankhya philosophy, in relation to other systems.
3. Raja Yoga.
4. Hatha Yoga.
5. Nishkamya-karma Yoga.
6. Bhakti-yoga.
7. The teachings of Buddha.
8. Outline of the religions of the world.
9. Lives of the saints (Indian and Foreign).
10. The mystic religious practices of the West.
11. Monasteries of the East and the West.

In the Sadhana branch, professors will initiate trainees in the following practices :—

1. Practice of Raja-yoga.
2. Practice of Hatha-yoga.
3. Practice of Karma-yoga.
4. Practice of Bhakti-yoga.

In the *Abhyasa-Yoga branch*, specially qualified persons will undertake, under the guidance of the Principal, rigid Sadhana or Yogic practice and record their experiences in self-real-

isation. They will keep themselves away from company and will be devoted to introspection. Such experiences of theirs as are worth communication to others will be explained to them through lectures and demonstrations. All these will be published in the form of books. The lectures so delivered will be attended by professors and advanced students. The Yogic powers reached in the course of such researches will be transmitted to, those eligible to receive them.

B. Sadhana Branch :

11. Professor of Raja-Yoga Sadhana.
12. Hatha-Yoga Sadhana Professor.
13. Karma-Yoga Sadhana Professor.
14. Professor of Bhakti-Yoga.

C Abhyasa-Yoga Branch : As many qualified gurus (teachers) as are selected by the Principal for the initiation and training of disciples in Abhyasa-Yoga.

General qualification for all Professors and Gurus :—

1. Non-attachment to worldly possessions.
2. Deep attachment to spiritual service.
3. Intellectual alertness.
4. Ethical soundness.
5. Physical fitness.

Trainees :—All spiritual aspirants of either sex without difference of nationality or religion are eligible, if they pass successfully the test conducted by the committee appointed by the principal.

The period of stay in the college depends upon the trainees' individual ability to acquire mastery of the courses prescribed.

Courses to be mastered :—1. All the subjects in the Shastra-jnana branch are compulsory. 2. In the sadhana branch, a trainee has the option of confining his choice to one of the four courses prescribed and becoming proficient therein. 3. In the Abhyasa-Yoga branch, the trainees are to be wedded to a life of self-realisation. Their only aim should be to attain perfection and to impart their acquired knowledge to the world in suitable ways.

Examinations and promotions : There will be three grades viz : (1) preliminary, (2) intermediate and (3) Advanced.

Promotion from one grade to another will be based on marks secured in the Proficiency examinations to be held every three months.

(Continued on title cover II)

Distribution of the theoretical courses of study among the three grades :

- Grade:** 1. Lives of Saints (Indian and Foreign).
 2. Monasteries of the East and the West.
 3. Outline of the Religions of the world.
 4. Elementary lessons in Hatha Yoga.
- Grade:** 1. Bhakti Yoga(Gita).
 2. Nishkamya Karma Yoga.
 3. Advanced lessons in Hatha-Yoga.
 4. Raja-Yoga.
 5. Teachings of Buddha.
- Grade:** 1. Vedanta...Brahma Sutras and Upanishads.
 2. Sankhya.
 3. Other systems(Nyaya, Vaise-shika etc.)
 4. Mystic religious practices of the west.

Sadhana branch :—The professors of Sadhana branch will conduct examinations individual students and record their progress till the required proficiency is reached.

Syllabuses : For the different courses, syllabuses will be prepared by the respective professors.

Discipline : Disciplinary rules and regulations will be framed in due course before the college begins its work.

Expenses : Trainees and self-sacrificing professors are invited to relieve the financial burden of the college by contributing the maximum they can afford for meeting the common expenses. The college will provide for the ordinary needs of its inmates. Research workers or Abhyasa-Yoga disciples are also expected to surrender their possessions, if any, to the college so that their maintenance for the whole period of their stay may be rendered

Funds : The college will depend entirely on the donations, endowments and contributions received from the charitable and spiritually minded public of all parts of the world.

Management of the funds : Board of trustees will be constituted with the principal Sri Swami Sivanandaji Maharaj, as the president and with periodically elected officers (like Treasurers, Secretaries etc.,)

Management of business :.....The college will be governed by an elected Senate.

Presided over by the principal and consisting of periodically elected members (Senators). The election will be from the professors and Gurus (of the Abhyasa-Yoga branch).

Details about buildings etc., 1. A Shrine.
 2. Bhajan Hall. 3. Silent Meditation Hall. 4. General Assembly and lecture-hall. 5. Library. 6. Private Sadhana chambers. 7. Office. 8. Professor's quarters. 9. Living Rooms for the Ministerial Staff. 10. Asans and Exercises Room. 11. Lecture Rooms (about 10 in number). 12. Quarters for servants. 13. Kitchen. 14. Stores. 15. Visitors' Rooms. 16. Gardeners' Stores Rooms. 17. Gardeners quarters. 18. Bath-rooms. 19. Lavatories. 20. Go-shala. (There must be a well and an extensive garden).

The estimates must be prepared for the above mentioned items. Roughly 2 lacs of rupees may be acquired as starting capital.

Oneness with God : By Minocher K. Spencer: Published by :—The Spiritual Healing Centre, Coimbatore (S. I.) : Price, Rs. 4-8. Pages 338 with 9 illustrations.

The basic principles—the essential truths—of all religions are same. The Reality is one and Eternal : therefore, the “essentials” that lead to the same Reality must be universal and non-contradictory. A successful attempt has been made in this book to emphasise the Unity of all religions and thereby to remove the wrong notions and religious controversy. This is a welcome addition to the non-sectarian, spiritual literatures of the day.

There are seven chapters : a brilliant introduction by the author and a beautiful forward by Rishi Ram Ram, presenting the very quintessence of the book in a nut-shell. Those seven chapters deal with the basic doctrines of Religion and the theories allied to this: the prophets and their teachings; the five major religions of the world : Yoga and its four paths; Reincarnation and the different theories allied to this; and an ideal conception of the universal religion. The diction is simple lucid and easily intelligible.

This book is entirely free from any prejudice or grudge against any religion, and is non-sectarian in its treatment; and thus manages with marvellous success to draw out the very best from each source and subject it touches. This fact itself enhances its worth and utility a great deal; and so, we suppose, it will receive a warm reception from the public and will be of immense benefit to the earnest readers.

VISHWA KALYANA YAGNASHALA



With the generous and wholehearted response of some sincere devotees the Yagnashala is well in progress. The picture gives a view of the construction in half-way.

About 8 thousand rupees contributed or adjusted so far have already been invested in this work and at the prevailing rates of materials and labour it will easily lead us to the vicinity of Rs. 12,000 more—to see to its completion. The Yagnashala will consist of two flats, the lower one being divided into 8 living quarters for aspirant Sadhaks and

store for the Yagnashala. These rooms are being built at a cheap cost as otherwise this space was to be filled with earth to level the ground. Now they resemble so many natural caves underneath the Yagnashala. The Yagnashala when complete will give an unique appearance and will be one unparalleled in Uttarakhand.

We hope earnest aspirants will join hands in this sacred work by generous donations and help the completion of the remaining work before the Diamond Jubilee Celebrations in September.

All remittances may be marked "FOR YAGNASHALA" and addressed to the :—

Secretary.

Divine Life Society, RIKHIKESH

8th SEPTEMBER, 1947



LORD KRISHNA

THE BIRTHDAY OF BOTH



SWAMI SIVANANDA

DIAMOND JUBILEE CELEBRATIONS

On the occasion of the completion of the 60th year and to commemorate the Diamond Jubilee Celebrations it is proposed by the Divine Life Society, Rikhikesh to open a college of Yoga and Vedanta. This is one of the cherished hopes of its Founder President and a boon to Sadhaks who have Nivritti Spirit (renunciation). Details of the working etc., have been given in this issue on page 119, 120 and cover page II. The success of this noble and sacred attempt depends upon the whole-hearted and willing co-operation of the spiritually minded public with men and money. May the Lord the fulfillment of all pious wishes of his devotees crown this attempt with success.

All correspondences and remittances marked "D. J. Fund College of Yoga and Vedanta" should be addressed to :

The Secretary,

DIVINE LIFE, SOCIETY,

Ananda Kutir Post, Rikhikesh (Himalayas)